

THE
Public - Housekeeper's
MONITOR:
Being a Serious
ADMONITION
TO THE
MASTERS AND MISTRESSES
Of those commonly called
PUBLIC - HOUSES,
Of what Kind or Denomination soever.

A NEW EDITION, Corrected.

To which is prefixed,
A LETTER from a MINISTER to the
PUBLIC-HOUSEKEEPERS of his Parish,
recommending this TRACT to their serious
Perusal.

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T H E
P R E F A C E.

THE reigning Vices of the Age make it the Duty of all those who have any Zeal towards God, or any Concern for the Welfare of Men's Souls, to cast about, consider, and make use of any Methods they can, to put a Stop to that Deluge of Impiety which overflows almost this whole Nation. Many are the Expedients which Men of true Piety have tried for this Purpose; and notwithstanding the Justice of this Complaint, that Iniquity does much, very much, abound, yet it must be confessed that no Country in the World does abound with more, or more useful Means of effecting a Reformation than our own.

Amongst others, that Way of applying to Men according to their particular

lar Stations and Circumstances in the World, is undoubtedly a very proper one; to shew them what they can do, and what they ought to do in their several Capacities; the pecyiliar Vices to which they are liable, and the Methods which they may take to signalize themselves in the Cause of God and Religion; to point out to them the Duties they are least likely to observe, and those which they are best able to perform: In short, to direct them how to behave themselves like zealous Christians, according to the Abilities and Opportunities that are given them; must be allowed to be as promising a Method as any to advance Piety, and to suppress the prevailing Iniquities of the Age.

*For this Purpose we have had The Soldier's and The Seaman's Monitor *; with many other Tracts of the like Nature; wherein the pious Authors*

* Both printed for F. and C. Rivington, and dispersed by the SOCIETY for promoting Christian Knowledge.

pursue

P R E F A C E.

pursue the great Business of Religion in general, by such particular Cautions as suit the Circumstances of the Persons whom they apply to. It is after the same Manner that I propose some Advantage from the following Treatise. Those who keep Houses of Refreshment or Entertainment, have undoubtedly Duties arising from their peculiar Business or Employment: They are exposed to Temptations which are not equally common to all Men; and they have some special Opportunities of shewing themselves zealous for the Lord of Hosts: And I am therefore in hopes that a Tract of this Kind, being either purchased by themselves, or put into their Hands by some well-disposed Neighbour, may be serviceable both to themselves and others; may convince them that their Employment does not necessarily and unavoidably lead to Wickedness; but that they may, even in so dangerous a Calling, acquit themselves like honest Men and good Christians, who prefer not either

their Interest or their Pleasure to those Duties which they owe to God and to their Neighbour,

I am sensible, and so must every one be that makes the least Observation, that there are too many of these Houses which enjoy a legal Allowance in this Nation; and that as effectual a Way as any to prevent the ill Consequences thereof, would be to suppress many of the Houses; those that are disorderly and those that are useless.

The following Sheets are intended (may it please God to give them the desired Success) to apply a spiritual Remedy to those Evils, which might probably be somewhat amended by a diligent Application of legal ones; to excite those likewise who are invested with a proper Authority to lend their Assistance; but especially to rouse up and awaken them to a true Sense of Religion, whose Hurry of Business, or whose ensnaring

snaring Circumstances, are apt to stifle and suppress it: That they, whose proper Business it is to refresh and nourish the Bodies of Men, may not so greatly contribute to the Destruction of their Souls; and that Travellers may consider that with Regard to their spiritual as well as their temporal Condition, they are but Sojourners seeking another Country; not to be diverted from, nor lett or hindred in their Progress by the necessary Stops which they make upon the Road: But that with respect to both, wherever they come they may behave themselves with that frugal Management of their Time and Expences, as at last, with Joy and Comfort, to arrive at their Journey's End.

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	TO

TO THE

PUBLIC - HOUSEKEEPERS

OF

ST. MARY, ROTHERHITHE.

HAVING lately met with a little Tract, called, *The PUBLIC-HOUSEKEEPER'S MONITOR*; which was published several Years ago, and dispersed in many Parts of the Kingdom, with such a general Approbation, that a new Edition is now printed off, for the same Purpose as before; I procured a large Number, with Intent to present One to each of you without Exception, that none might think themselves particularly pointed at by me, but that the most guilty of the Disorders here condemned, may themselves make the Application, by the faithful Remonstrances of their own Consciences, and immediately reform what is amiss, before they

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be

be hardened *through the Deceitfulness of Sin* *. It will take you up very little Time in reading: Let me beg you would all peruse it with the utmost Seriousness and Attention, at some Hour of greatest Leisure, and Retirement from the Hurry of Business and Company, and most convenient for thinking about Concerns of the highest Importance.

You may easily see I can have no Self-interest in View. It is your Good, your eternal Interest I aim at, and that not of you alone, but of the Parish in general committed to my Pastoral Care; by which it becomes my special Duty to endeavour to prevent Vice and Immorality, and promote Sobriety and Order therein.

Public-Houses, though very useful, when no more in Number than necessary, and well managed, yet, when made subservient to Idleness, Drunkenness, Profanation of the LORD'S Day, Lewdness, and Debauchery, or any Vice and Immorality, may in such Case be called poisonous Sinks of Iniquity, of fatal Consequence, to the great Annoyance of the Neighbourhood, the Corruption of
Morals,

* Heb. iii. 13.

Morals, the Waste of Substance, the Destruction of the Body, and the eternal Ruin of the Soul.

I assure you, I do not make this Application to you as a Matter of Form only, but in good Earnest, from a full Persuasion of an approaching State of eternal Rewards and Punishments in another Life, when all who have lived and died in wilful Rebellion against the great Governor of the whole World, will feel his heavy Indignation and Wrath against the Workers of Iniquity; the Weight of which will be proportioned to the different Degrees of Guilt; when they who are *Partakers of other Mens Sins**, will find their Punishment greatly increased by those Vices which they have promoted and encouraged. God grant this may not be the dreadful Case of any of you: To prevent it, with his Blessing, is the Design of this Address, and little Present annexed; to prevent it, I say, in you all, if my Success be equal to my Wishes: But some perhaps will throw the whole aside, others read and think no more of the Matter, and some possibly mock at and despise all Counsel and Ad-

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vice:

vice: Yet even as to these, I shall have the Satisfaction of having done my Duty, and delivered my own Soul from the Guilt of not giving *Warning* to the Wicked to *to turn from his evil Way*.*

But I flatter myself, this will not be my only Satisfaction, but that I shall have a great additional Pleasure in observing the happy Success of my Endeavours for your real Good; and I am the more encouraged to entertain some agreeable Expectations of this Kind, as I am willing to believe, few or none of you are yet given up to a reprobate Mind. Since the just Suppression of a late disorderly Public-House of ill Fame, by a Refusal to renew the Licence, I hope no licenced Public-Housekeeper in this Parish is so daringly and enormously wicked, and so hardened in Vice, so void of all Fear of God, or Sense of Shame, as to make his House a Receptacle for lewd Women, and a place of Resort for the Purposes of Debauchery; to lay Snares for unguarded Youth, being a Factor and Agent for the Devil, assisting him in spreading Ruin and Destruction to Soul and Body.

The Repentance and Reformation of
such

* Ezek. xxxiii. 7, 8, 9.

such I should heartily wish for, but little expect. But as a friendly Caution against these horrible Abominations, before such heinous Guilt has hardened the Heart, is more likely to be of Service, than after a Habit of it has seared the Conscience; for Fear lest the imaginary Gains of Wickedness should ever hereafter tempt any of you, either directly or by Connivance, to give way to the Commission of any Acts of Lewdness and Debauchery in their House, or to support and encourage the same, in any other more private lurking Places used for that execrable Purpose (which now too scandalously abound) give me Leave to add a friendly Warning, concerning the dreadful State of all those who make it their Trade and Business to promote Whoredom, and corrupt the Morals of Youth.

Such are at present in the most sure Way to everlasting Damnation, which will certainly be their Lot, if they continue in the same Course; and every Time they promote and encourage Debauchery in their Houses, they are increasing and adding to their terrible Punishment: And they may expect, in the World to come, with astonishing Horror
and

and Amazement, to meet those unhappy Wretches whose Ruin they have occasioned, loading them with Curses and Imprecations, for being accessary to their dreadful Misery.

However common the Sin of Whoredom may be grown, or however made light of, the great God has plainly forbidden it in holy Scripture, on Pain of Damnation; nor will Multitudes be any Screen against his just Sentence. The Threatnings of God are plain; 1 Cor. vi. 9, 10. *Neither Fornicators, nor Adulterers, shall inherit the Kingdom of God.* Ephes. v. 5, 6, 7. *This ye know, that no Whoremonger, nor unclean Person, hath an Inheritance in the Kingdom of Christ, and of God. Let no Man deceive you with vain Words, for because of these Things cometh the Wrath of God upon the Children of Disobedience. Be not ye therefore Partakers with them.* Heb. xiii. 4. *Marriage is honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge.*

At that dreadful Judgment, where shall they appear, who have not only themselves broken God's Command, and slighted these his Threatnings, but encouraged

couraged others to do the same, and even made a Trade of ruining Souls?

As to those unthinking young Creatures of either Sex, who are, by the Arts and Stratagems of such infamous Wretches, inticed into these Houses of Lewdness, whether public or private, and led into the *Snare of the Devil*, God grant they may speedily see their Folly, Guilt and Danger, before they are hardened in Sin, that they may become true Penitents, forsake their Wicked Courses which lead to Destruction of Soul and Body, and shew the Truth of their Repentance and Conversion by a new Life; that they may be *delivered from the Wrath to come*, and receive Pardon and Happiness through JESUS CHRIST.

As to such as are given over to a reprobate Mind, with a *Conscience seared* as it were *with an hot Iron**, so as to be perfectly deaf to all Counsel, making it their Business to promote this Vice, having no Regard for God or their Souls, obstinately resolved to go on in their Wickedness, I wish they may be restrained by the Fear of Man, and the Execution of the Laws. I hope no Licence will be

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* 2 Tim. iv. 2.

continued to any House that may ever hereafter disgrace your Profession by this infamous Traffic. And in order the more effectually to prevent this not only, but other Disorders, I would have it earnestly pressed upon the Consciences of all Persons concerned, that no Man may ever be prevailed upon for private Gain, or for Fear of Favour, to sign a Certificate, in order to obtain a Licence for any Person whatever, without good Grounds to believe the real Truth of what he sets his Hand to; namely, that the Person therein mentioned is of good Fame, and of sober Life and Conversation; lest he thereby not only become guilty of a gross Falshood, solemnly attested, but be a Partaker of all those Sins which may be hereby occasioned. And I believe such of you, as love Regularity and good Order in your own Houses, will be glad to see Care is taken to have the same kept up in all others, which will both add Credit to your Business, and, by a Union amongst yourselves in the same good Rules, make the Observation of them the easier to each Individual.

I shall add no more to this well intended address, but my hearty Petitions

to

to GOD, that you may lay up what you read in your Hearts, and practise it in your Lives; that by your own good Examples, and a regular Conduct and Management in your several Families, you may do your Parts towards retrieving the Reputation of your Profession; that Disorders of all kinds may be banished from among you; that your honest Gains may be attended with such a Blessing, as will either increase your earthly Stores, or however, make a *little with Righteousness** infinitely preferable to the largest Wages of Iniquity; that you may at last die in Peace with a good Conscience, and be happy and blessed for ever: Which is the earnest Prayer of,

Your sincere Friend,

and affectionate Pastor,

THOMAS NEGUS.

*Prov. xvi. 8.

to God, that you may lay up your
 and in your hearts, and be able to
 your lives; that by your own good
 Examples, and a regular Course, and
 Management in your several Families,
 you may to your Father's glory, and
 the Honour of your Religion; that
 the Number of all kinds may be multiplied
 from among you; that your names, O Lord,
 may be extended, and that a Blessing
 will be sent down upon your assembly; and
 however, make all your hearts, O Lord,
 to be truly united to the Father, who
 of his own will, has given us the Holy
 Peace with a good Conscience, and
 happy and blessed for ever: Which
 the Church Prayers of

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THE
PUBLIC-HOUSEKEEPER'S
M O N I T O R.

P A R T I.

Of the Design and Usefulness of

P U B L I C - H O U S E S.

S E C T I O N I.

IT is not my Design, nor would it, I imagine, be of any great Use and Advantage, to inquire into the Original of the several Houses of this Kind either in our own or other Nations; my Business is rather to consider them as they stand at present, and to judge of the Reasons for which they were at first thought

thought necessary, by the good Uses to which they may and ought to be applied; and these, I conceive, lie within a narrow Compass, being only those that follow.

SECT. II. The first Use of Public-Houses is, to refresh hungry or Weary Travellers; to receive those whose Time and Strength permits them not to go farther; and to furnish them with such Lodging and Provision, that being recruited, they may be the better able to proceed in their Journey. And such convenient refreshing Places are of so great Use to the generality of Mankind, (whose necessary Affairs do sometimes require them to travel so far as not to be able to reach their own Homes again without the Help of them) that those are to be esteemed the happiest Countries where such Houses are placed at proper Distances; and where they are not so, but are too far asunder, Travellers know by woeful Experience the many Evils that are the Consequences thereof.

But it must be confessed that here in *England* we are apt to err on the other hand; instead of there being too few, there

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there are upon most Roads abundantly too many Houses for Reception; so many that they not only destroy one another's lawful and honest Maintenance, but lie like so many Snares in the Way of Travellers. There are but few Parts of this Kingdom, if any, where Market Towns are not near enough together to serve all the Ends and Purposes of Public-Houses; and I may say, there are but few, if any Market Towns, which are not greatly overstocked with them. However, as to the Usefulness of them in general, let it suffice to observe, that where they stand conveniently situated, and are well managed, they are undoubtedly a very great Advantage to a Nation.

In Houses of this Character, a Man may always imagine himself to be at Home, though he be really never so far from it; and where the Master of an Inn looks upon all the Guests that are under his Roof, as being, for the Time they are there, his own Family, and behaves towards them as such, which he ought to do; the Guests undoubtedly will in return have an equal Regard for him, and look upon him as being the Master

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Master of a Family, of which at present they are a Part: So that with these Notions nothing less can be expected, than that both Parties should be easy and happy whilst they are together, through the civil Department of the one, and the tender Care and affectionate Usage of the other.

SECT. III. Another Use of Public-Houses is, to receive and provide for those who live in the same Place, and who are not Housekeeper's themselves. Thus some who are Sojourners, Journey-men or Servants, find it a great Conveniency to repair to such Houses for their constant Meals; And the Law allows them to do so, provided they stay not too long, nor take Occasion, upon a Pretence of supplying their Necessities, to spend their Time in Idleness or Excess.

SECT. IV. Public-Houses do indeed serve other Ends and Purposes besides those already mentioned, which I will not say might be as well answered without them; but I imagine they are all, or most of them, reducible to those above;

above; whether they be to receive Persons who meet together upon making Contracts or Bargains in the Way of Commerce, and whether this be done at common and ordinary Times, or at the more public and stated Seasons of Fairs and Markets; or lastly, whether the public Business of the Nation, or the more private Affairs of Lordships, Parishes, &c. do require the meeting together of many Persons; so that the most convenient Places for these are generally esteemed such Houses as I am treating of. However, this may be affirmed of them all in general, that the Design of them is to be useful; and that their Usefulness consists in their being duly and regularly kept, according to the several Laws of the Nation provided for that Purpose and founded upon the Necessities and Conveniencies of the People. How this may be effected, is the Subject of the *second Part*, and the principal Aim of this whole Tract; to which I shall therefore now proceed.

PART II.

*Of the Manner in which PUBLIC-HOUSES
should be kept.*

SECTION I.

AND here indeed a much larger Field of Discourse opens and presents itself unto us. I could wish it were a pleasant View that it afforded; but I am afraid that we shall find it a most melancholy Scene; and that upon describing the proper Conduct and Behaviour of those who keep Public Houses, we shall have so much Cause to reflect upon the contrary Practices, so much Vice and Impiety must be exposed, and such a horrid Train of Abominations will appear, as must grieve the Heart of any pious Christian, and make him even dread the Judgments of God as continually ready to fall upon a Nation, wherein such open and bare-faced Wickedness is daily committed with Impunity. It is very certain, that were there a truly religious Zeal implanted in the

Hearts

Hearts of those who keep Public Houses, a great deal of this Iniquity might be prevented: And though it cannot be expected that any Methods that human Wit can think of, or human Power execute, will reform them all; yet if some of them were sensible of and would adhere to their Duty, there would be the fewer Receptacles of the Vicious, the Disorderly and Profligate; those that should remain would be the more easily distinguished, might be the better marked out from the rest, and so fall under the Notice and Correction of the Justice which they deserve.

SECT. II. But notwithstanding the Success of this Attempt is very doubtful, I shall endeavour to lay down some Rules of Conduct for the Masters and Mistresses of Public Houses, both with regard to their Guests, and to themselves. Both indeed must of necessity be somewhat concerned in them all: But for the Sake of Method I shall make a Distinction between them, and shall begin with those Things which chiefly concern the *Public-Housekeepers* themselves; because, in Truth, little is to be expected

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with regard to another's Interest for Duty, from him who is regardless of his own.

SECT. III. And here, in the first Place, I must in a most earnest manner recommend Sobriety to all such Persons, not only as it is a Duty incumbent on all Christians, but as they more particularly are encompassed with perpetual Temptations to the Vice of Intemperance.—The free and unrestrained Command of Liquors which they have, the less Expence which they are at for them, even when they drink at their own Cost, the continual Solicitations or Offers of their Guests, and the drinking so often at the Charge of others; some or all of these are apt to seduce them to go beyond a proper Measure, and to exceed the Rules of Sobriety.

Should I here urge their own temporal Advantages as an Inducement to keep themselves and their Families in constant and regular Order, sober and temperate, this might possibly be an Argument which, to those who think they promote their own Trade by drinking with every one that comes, would
prove

MONITOR.

prove in vain; but I am sure it were easy to demonstrate that in any Trade or Business, particularly in that which I am speaking of, a continued Course of Regularity and Sobriety, tends much more to the carrying on their Business with Profit and Advantage, than Rioting and Drunkenness can do. This, however, may be justly here observed, that Men who are habitually addicted and disposed to Intemperance, if they have any Regard to the Health of their Bodies, or the Welfare of their Souls, should not put themselves into this public Employment, as it is too usual for such Persons to do; when they have so mis-spent their Time in Idleness and Extravagance, that their proper Callings in which they were bred up, fail to yield them a Support and Maintenance, this is their last Shift. If they can get into a Public House, they expect Encouragement from all such idle Sots as themselves; then they imagine they may drink on with more Freedom and less Expence; and so may be the better able all the Days of their Life to carry on the wretched Work of their own Damnation.

SECT. IV. A second Thing which I would recommend to those who keep Public Houses, is *Chastity*. This they should have a strict Regard to, not only in themselves, but their whole Family also; so that whoever repairs to their Houses with any other View, or by being there disordered with Liquor is prompted to pursue his Lusts, may find himself disappointed, and may be either brought to Punishment, or receive such sharp and serious Rebukes, as to be discouraged from attempting the same for the future.

Loose and disorderly People generally depend upon meeting with those in Public Houses who will answer their wicked Ends, and comply with their Solicitations. And even when they do not frequent them for that Purpose, this often proves the Consequence of their Conversation: So that the Masters and Mistresses of such Houses should set a double Guard upon themselves and their Families; they should take more than ordinary Pains to instruct their Children, and to arm them with a religious Principle to love Modesty, and with all Christian

Christian Arguments to defend it: And they should use a more than ordinary Caution in enquiring into the chaste Disposition and virtuous Behaviour of those whom they take into their Service: as they should likewise immediately discharge them whom they perceive to be otherwise disposed. Thus far they are obliged, in order to prevent and discourage Vice, in proportion to the Power and Opportunity which they have in their Station. And if for the Sake of promoting their Trade they act otherwise, let them consider seriously whose Trade they are carrying on, that they are but Assistants to the Devil, and Factors for the Kingdom of Darknells; that they advance their own worldly Gains at the Loss of their eternal Happiness; and that they live by such a wretched Support and Maintenance as the Devils themselves delight in, the Destruction of Men's Souls.

SECT. V. One Thing more, which may indeed be applied to most other Professions and Callings, but, as it is generally imagined, in a particular Manner to those in Public Houses, is to recom-

mend what the World commonly calls
 by the Name of *Honesty*; that is, letting
 those, who pay for them, have Goods,
 both in Quantity and Quality, according
 to the Value of their Money and their
 just Expectations. To enquire into the
 many Knaveries that are committed in
 any Trade would be a tedious Task, and
 is not my present Purpose. Innkeepers,
 Victuallers, &c. know well enough what
 is required of them under the Title of
Honesty; only I must by the Way ob-
 serve, that they cannot well be too often
 reminded of it. They are not ignorant
 that *the scant Measure is abominable*, and
 yet it is to be found in most of their
 Houses; that if they charge their Guests
 with more than they have really had, it
 is no more than downright Robbery;
 nay, that even if they demand exorbi-
 tant Gains, it is Extortion. They know,
 well know, though they are too often
 blind as to the Wickedness of it, that
 the putting any Guest into a damp Bed
 or Sheets, which has cost many a one
 his Life, is a Degree of Murder; and it
 is impossible, one would imagine, but
 they must be sensible that the defraud-
 ing a Man's Beast of his appointed Pro-
 vender,

vender, is a great Piece of Injustice to the Master, as well as Cruelty to his Beast.

These are such heavy Articles of Dishonesty, as the Public-Housekeeper who desires to maintain a tolerable Reputation in the World, and to go out of it with any Peace of Conscience, will never suffer to be laid against him. It is not his being in a Station which gives him such continual Opportunities of cheating and cozening, nor its being the Practice of so many in the same Calling, that will in the least excuse him; for in proportion to the Temptations he meets with to corrupt his Integrity, he should arm himself with Resolution to *bold it fast, and not let it go*: And the more difficult it is for him to gain the Victory over the World and the Devil, the more glorious and joyful will it be to him when it is obtained.

And here I cannot but take Notice of one Thing, which may possibly by foolish and inconsiderate Men be urged as an Excuse for A bundance of that Injustice which they are guilty of; and that is, the high Rents to which Public Houses are generally advanced, so as

very often to exceed double the Rents of private ones of the same real Goodness. This tempts the Landlords of Houses to let them for that Purpose; and this tempts the Tenants, by some Means or other, to make more than ordinary Gains upon their Guests. But surely neither of them consider what they are about, how they jointly conspire to carry on a Trade of Iniquity, and are Partakers of each other's Sins. He that lets his House for a Public one only because he can thereby advance his Rent, he is not aware how deeply he is concerned in all the Wickedness that is consequent thereupon: And he who gives above the just Value of a House upon the same Account, does not regard how many Tricks and Frauds, what Impositions and Extortions, what Allowance of Wickedness and Debauchery, what a continued Scene of Iniquity, in short, he will be tempted to go thro', in order to discharge so heavy a Burden of Expences, and yet in a tolerable manner to maintain himself and his Family.

SECT. VI. Thus far I have considered those Things which chiefly regard the Persons who keep Public-Houses; that is, the Things which as to their Conduct and Management, do principally concern themselves: What does in an especial manner relate to their Guests comes now to be considered.

And here, in the first Place, it is a very necessary Caution, that they observe the proper and seasonable Times of receiving and entertaining Guests in their Houses. And yet were we to look into many of them, we should, I fear, perceive not only the natural Difference between Day and Night to be almost lost, but that religious Distinction also between sacred and common Times to be entirely laid aside and disregarded amongst them. A benighted Traveller may indeed sometimes stand in need of Reception at an improper Season; and some there are who must have both their Lodging and Provision in Public Houses, even upon the Lord's Day, to prevent their profaning it: But alas! this will not excuse any Man for entertaining those idle and loose Companies that come to them on purpose for midnight

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Revels and Debauches ; nor those Con-
temners of the Lord's Day, who make
it their Choice to spend the whole or a
great Part thereof in Public Houses—
Should we as I before observed, look
into many of those Places, and that even
in the Time of divine Service, we should
have but little Reason to think it was
the Lord's Day ; but should rather be
inclined on the contrary, to believe the
Day to be appropriated to the Devil's
Service, by finding such Numbers who
make no other Use of it. And I am
sorry to say whose Agents they must be
accounted, who keep their Doors open
at the same Time with those of the
Church ; or who, if they do shut them,
do it only to hide and conceal those who
ought to be elsewhere and better em-
ployed.

SECT. VII. But a second Particular
which respects the Guests is, that the
Public-Housekeeper should industriously
avoid and decline every thing that may
promote and encourage Profuseness and
Intemperance in them.

The World is indeed sufficiently in-
clined to Sensuality of all Sorts, and Mul-
titudes

titudes do frequent Public-Houses especially, with a Previous Purpose and Design of committing Excess. But even those who design it not, are often betrayed into it, by the Arts and Contrivances of them who are to be Gainers by it, by drawing them on from one Quantity to another, by helping them to Companions that will set forward Intemperance, or by doing it themselves; but especially by giving Credit to those of the meaner sort, who must otherwise be sober through Necessity.

It is surprising to observe what Scores a Sot shall be allowed to contract at some Public Houses for Liquor, who would not be trusted for half the Sum by any of his Neighbours to provide Bread for his Family; one, who thus reduces them to Begging, Stealing, or Perishing, whilst he riotously consumes what might preserve them from all; but this he finds Means to do through the Encouragements of those who have so little Love for their Neighbours, that they care not how many Families are starved to support their own.

But in Truth, even when this is not the Case, when those who are guilty of

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Extravagance and Excess, of Profuseness and Intemperance in Public Houses, through the Encouragement of, or for want of a proper and decent Discouragement from those that keep them; when these, I say, are Persons whose Circumstances will admit of such Expences without manifest or immediate Ruin to their Families; yet, surely, it is a most horrid Consideration for any Man to think that he lives, thrives, and grows rich by the Vices and Iniquities of others; such especially as he might have prevented; and such as, instead of this, he has in a great Measure encouraged and supported, has been pleased with, and took Delight in raising himself upon the Spoils of others, and making his own temporal Advantage out of their eternal Destruction.

SECT. VIII. Farther yet; when the Interest of a Public-Housekeeper is no otherwise concerned than it is in every Thing that is a Christian's Duty, it is constantly incumbent on him to do what in him lies to prevent all manner of Vice and Wickedness: From a Sense of his Duty in this Particular he will be per-

persuaded to discourage all Sorts of Gaming under his Roof, as being sensible what dreadful Consequences do generally attend it. Hence he will, by all decent, and timely Interposition, endeavour to prevent or put a Stop to those Quarrels, Feuds and Contentions, which are apt to arise in such Houses from the Mixture of Companies, or from the Condition they are in. Hence again he will be emboldened to discountenance and reprove those horrid Oaths and Imprecations which he hears, and at which, instead of Complacency, he will at least shew a religious Dislike, if not a zealous Indignation.

And now shall I need here to urge that the Public-Housekeeper has frequent Opportunities of shewing a religious Hospitality, and sometimes a very seasonable Charity towards Strangers? Many there are whose unhappy Circumstances upon the Road, through unforeseen Accidents and Misfortunes, render them proper Objects thereof: They may be surprized with Sicknefs, may be lett and hindered by Distress of Weather, may be robbed and plundered, so that
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what Money they thought sufficient when they set out, falls short of bringing them to their Journey's End. In these and the like Cases, the Public-Housekeeper may gain himself the Character St. Paul gives of the good Widow, by *lodging of Strangers, and relieving the Afflicted*; and his blessed Saviour has assured him, that if he *takes in the Stranger*, what he does in a charitable or hospitable Way, is a Work of so grateful, so agreeable a Nature, that he will take it as done unto himself.

To conclude this Part:—He who is desirous to keep a Public-House without making it a Shop, an Office or a Warehouse for the Devil, will constantly endeavour to resist all those Temptations to which this his Profession does more especially expose him; to cut off from others all Opportunities of Sin, to which this his Business generally gives Occasion; and conscientiously to discharge all those Duties, which this his Employment does particularly enable him to perform.

PART

PART. III.

*Of the LAWS relating to the regular
and orderly keeping of PUBLIC
HOUSES.*

SECTION I.

IT will not, I hope, seem at all impertinent or out of the Way, after having urged so many religious Motives and Arguments for the Reformation of *Public-Houses*, to add the Consideration of those many LAWS which have been made, or are actually now in Force to regulate and restrain them. For it must be confessed that, generally speaking, the Corruption of Mankind is such, that they *look more at the Things which are seen, and are temporal*, than they do at *the Things which are not seen, that are eternal*; especially as to the Penalties and Sufferings to which any of their Actions do expose them. Too common it is, God knows, for them to be far more forcibly persuaded and influenced by the Terrors of this World, than by those of that which is to come:

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So that convince a Man of this only, that he cannot do such and such Things with Security to his Person and Estate; make him but sensible that one or both of these must needs suffer, and for the most Part you will gain your Point, and prevail with him to forbear such Actions, the Consequences of which he knows and is afraid of.

SECT. II. But how comes it to pass then, that since we are provided with so many good and wholesome Laws for the Suppression of those Disorders which we complain of, that all these fail of producing their intended and desired Effect? To this the Answer is obvious and easy: The Goodness of any Law to which a Penalty is annexed, consists virtually in the Execution of it; and when Magistrates choose rather to let the Laws sleep than to execute them, when inferior Officers prefer a supine, and, as they account it, a peaceable Neglect of their Duty, to that faithful and honest Discharge of it which they are sworn to; and when every private Person is contented to see the grossest Impieties transacted, Vice, Immorality, and Profaneness

ness daily increase, rather than even upon the justest and most urgent Occasions to be Informers, the Odium of which Character might, by a prudent Management, be entirely prevented; whilst Things stand thus, I say, the best Laws are but a dead Letter, for want of that Life and Spirit, which should be given them by those, for whose Use and Benefit they were enacted.

However, I shall not think the Time wholly lost by taking such a brief View, and enumerating such of our Laws as, being wisely compiled and duly executed, would at least stop the Growth of, if not totally suppress many Evils which now reign amongst us, to the debauching of the Manners, wasting and embezzling the Substance, slackening the Industry, corrupting the Bodies, and destroying the Souls of great Multitudes; and this not only to the Grief and Lamentation of all pious Christians, to the Scandal and Reproach of our most holy Religion, and the Dishonour of God; but also to the weakening and impairing the Strength, the Riches, and the Credit of the Nation.

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SECT. III. By 5 and 6 *Edward VI.* Power was given to the Justices to take Recognisances of *Ale-Housekeepers* not to use unlawful Games, or suffer Disorders in their Houses. And by 16 *Jac. I.* the Justices are once a Year to enquire, and inform themselves who are fit to keep Ale-houses, to license such only as they find duly qualified, and to take the Recognisance above-mentioned. So that we perceive proper Cautions have been used, as well to prevent as to punish Offences committed in Public-Houses. And no doubt the Justices may at this Time levy the Penalty of 20*l.* which is the Forfeiture of their Recognisances, upon every Ale-Housekeeper or his Sureties, for an Offence committed in his House, for which there is not some other particular Penalty appointed.

SECT. IV. But most Offences are indeed by Acts subsequent to those I have mentioned made punishable in an especial Manner. Selling Ale in Measures unmarked, incurs the Penalty of 10*s.* or a greater Sum, not exceeding 40*s.*—Permitting Towns-men to sit Tippling, forfeits 10*s.* to the Poor, and the Tipplers

plers themselves forfeit 3s. 4d. or to be put in the Stocks for four Hours. And to defer the Ale-house-keepers from suffering such Practices, they may be disabled from keeping an Ale-house for three Years afterwards. If Tippling shall go on till it comes to Drunkenness, the same Penalty lies against him that keeps the House wherein such Disorder is permitted, and the Drunkard forfeits 5s. or to be put in the Stocks for six Hours. And the Lord's Day is particularly taken care of by the Law, though so little Regard is had to it by many who keep, and by those who upon it frequent Public-Houses: For Offenders in this respect are not only liable to the foregoing Penalties, upon any Person's making a voluntary Information, but are likewise in continual Danger, in that Churchwardens are bound by their Oaths and by virtue of their Office to present all whom they know to be common Drunkards, and all Ale-Houses used in Time of divine Service, at their respective Visitations.

SECT. V. I shall not dwell any longer upon this Subject, nor endeavour

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to be so particular as I might be, intending hereby only to represent the Dangers which every Way attend those, who in keeping of Public Houses regard only their present Interest, or immediate Pleasures; who live in a loose and licentious Way themselves, or entertain and harbour those that do so. Herein I have attempted to convince them, that even their temporal Interest is not so much served by these Methods as they may imagine; that they run at least very great Hazards by the Abuses and Disorders, which they either commit or suffer in their Houses; that they lie open and exposed to every Informer; are particularly subject to the Presentments of Churchwardens every Visitation; and I might add, of Constables, Tything-Men, or other Peace-Officers, if they at all regarded the Duties of their Office, every Assizes and Quarter Sessions. And lest these Motives should fail of their intended Success, I shall now conclude with applying myself in the most serious and earnest Manner that I can, to those who are herein concerned, however they may be inclined, tempted or engaged, principally

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principally to have at Heart, and diligently to look after the great and momentous Business of their Lives, the working out their own Salvation.

PART IV.

Being some general Exhortations to those who keep PUBLIC HOUSES to regard the Welfare of their Souls.

SECTION I.

IN the first Place, my Brethren, I beseech you to consider, that whatsoever Stations or Callings we are allotted to in this World, there is the same general Trust delivered to us all, and Improvements of the same Kind and Nature, though not equal in Degree, required of us. The most valuable Talents which we are to manage and improve, are our Bodies and our Souls; all the rest are inferior and subordinate to these, serve only to promote the Good and Welfare of these, and in their proper Use and Application will surely do it, both with Respect to this World and that which is to come.

SECT. II. Let not therefore the great Hurry of Business in which you are engaged, the common and usual Methods of going through it, nor the many Temptations you meet with in this your Calling, discourage you from endeavouring, or persuade you that you are excused, in neglecting to discharge any Part of that Duty which you owe to God, your Neighbour, or yourselves. The Difficulties that attend any Thing which is necessarily incumbent on us, should rather make us double than slacken our Diligence; and the Dangers that surround us in the Performance, do so much raise the Glory of our being steadfast and resolute, that we may thereby become even *more than Conquerors*; so that although you are indeed *cumbered about many Things*, although these many Things prove very often so many Snares and Temptations to you, although perpetual Opportunities of sinning offer themselves, and daily repeated Solicitations to it press hard upon you; yet since there is still *one Thing needful*, let not any, nor all of these Incumbrances together, jostle it out of your Thoughts, and

and make you disregard that which is of infinitely superior Concernment to you than them all.

SECT. III. Especially let not the worldly Gain and Advantage, if any such there be, of carrying on your Business in the same loose and disorderly Way that is usual with many, prevail with you for the doing it. This is an Artifice which in every State and Condition of Life the Devil constantly makes use of; and if we will always hearken to his Proposals of worldly Profit, these, you may be sure, will never be wanting. He never fails to dazzle our Eyes with *Treasures upon Earth*, to prevent, if possible, our discerning the Value of, and earnestly longing after those *Bags which wax not old, a Treasure eternal in the Heavens*; and in short, to urge, that if you will *live soberly, righteously, and godly in this present World*, you must greatly forego your own Interest, is an Argument, which when thoroughly examined will prove false and deceitful; but if never so true, amounts to no more than this, that *better it is to seek after uncertain Riches, than to be rich in good Works,*
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better to thrive by Vice, than to fare a little harder with the Comfort and Satisfaction of a quiet Conscience; better to enjoy this World at any Rate, and *inherit the Earth* by any Means, than to procure yourselves a sure indefeasible Title to *the Inheritance with the Saints in Light*.

SECT. IV. But, blessed be God, you are not thus put to your Choice; for even in your Calling, an honest, just and religious Discharge thereof, as well as in all others, must necessarily recommend you to the best Part of Mankind; so that probably through their Favour and Encouragement, with the Blessing of God upon your own Endeavours, this Behaviour will become profitable to you even with Respect to this World.

If your good Conduct in the Management of your Houses occasions your having less Dealing with the Loose and Disorderly, the Wicked and Profligate, in short, the worst Part of Mankind; Persons of good Character and Reputation will give you the Preference on this very Account, and these are certainly such as any wise, any good Man would choose

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choose to be concerned with. And if any Thing here said could generally prevail, that Men of such loose Conversation, such idle and vicious Lives, should be avoided and discountenanced, this one Thing might prove a leading Step to, and wonderfully forward their Reformation. After all, however the Case proves as to worldly Interest, I hope you will think the Argument of our blessed Saviour himself is of the greatest Weight, *What shall it profit a Man to gain the whole World, and lose his own Soul?* Is there any Thing that will compensate and make Amends for this Loss, the Forfeiture of eternal Pleasures at God's right Hand, and in their Stead being allotted everlasting *weeping and gnashing of Teeth?* Consider, I pray you, that they who minister to the Wickedness and Vices of others, are carrying on the Work of the Devil upon Earth, and must therefore expect their Portion with him to all Eternity: Consider again, that they who obey the Will of God, and as they are able, oppose themselves to and endeavour to stop the Torrent of Iniquity which rages throughout the World, are actually engaged in the

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Cause of God, are Fellow-workers with Him and his Holy Spirit, have the blessed Angels themselves for their Assistants, and take a most effectual Method to have them for their Companions in endless Bliss and Glory.

And when the great Day of Account shall come, depend upon it, it will be great Joy to all you, who being truly religious, with Steadfastness have at any Time chose rather to lose the present and immediate Advantages, if any such there be, arising from keeping Public-Houses after a licentious Manner, than to incur the Displeasure of God, and hazard your being for ever banished from his Presence. Joy unspeakable it will be to you, whilst others, who would have drawn you in to be Partakers of their Sins, receive their wretched Doom, to look back on your Resistance of all Temptations, preferring the Will of God before all other Considerations; despising the transitory Pleasures, and neglecting the perishing Riches of the World, when tempting to Sin; lamenting the Folly, but disregarding the Derision of wicked Men, called *Fools* in the Word of the infinitely wise God: and to find your-
selves

selves fully made Amends for all that you did, and all that you suffered, when you shall hear that ravishing Welcome pronounced by your Redeemer, *Come, ye blessed Children of my Father, receive the Kingdom prepared for you from the Beginning of the World.* Amen.

APPENDIX.

BY an Act 4 Jac. cap. 5. intituled, *An Act for repressing the odious and lothsome Sin of Drunkenness*, after the following Preamble, “Whereas the lothsome and odious Sin of Drunkenness is “of late grown into common Use, being “the Root and Foundation of many other “enormous Sins, as Bloodshed, Stabbing Murder, Swearing, Fornication, “Adultery, and such like, to the great “Dishonour of God and of our Nation, “the Overthrow of many good Arts and “manual Trades, the disabling of divers Workmen, and the general impoverishing of many good Subjects, “abusively wasting the good Creatures “of God:” It is enacted, That any Person convicted of being drunk shall forfeit Five Shillings, to be paid to the Churchwardens for the Use of the Poor of the Parish; on Nonpayment to be levied by Distress, or in Case of being unable to pay, the Offender to be set in the Stocks, there to remain for six Hours

Hours. Persons convicted of this Offence a second Time, to be bound to good Behaviour with two Sureties in a Recognisance of 10*l*.

And by 7 *Jac. cap. 10. 1 Car. cap. 4.* If any Alehouse-keeper should be convicted of being drunk, he shall, besides other Penalties, be utterly disabled to keep any such Alehouse for the Space of three Years next ensuing the Conviction.

By an Act 30 *Geo. II.* for preventing Gaming in Public Houses by Journey-men, Labourers, Servants and Apprentices, after the following Preamble—
 “ And whereas the Occupiers of many
 “ Public Houses frequently suffer Gam-
 “ ing therein; and Journeymen, La-
 “ bourers, Servants and Apprentices, by
 “ Means of such Gaming therein, not
 “ only mis-spend their Time, but are of-
 “ ten reduced to Poverty and great Dis-
 “ tress;” it is enacted, That if any
 Person or Persons selling Liquors shall knowingly suffer any Gaming with Cards, Dice, Drafts, Shuffle-boards, Mississippi or Billiard Tables, Skittles, Nine-pins, or with any other Implement of
 C 3 Gaming

Gaming in their Houses, Out-houses, Grounds, or Apartments thereto belonging, by any such Journeymen, Labourers, Servants or Apprentices, and shall be convicted of the said Offence on their own Confession, or on the Oath of one or more credible Witness or Witnesses, within six Days after such Offence, they shall forfeit and pay Forty Shillings for the first Offence, and for every like Offence afterwards shall forfeit Ten Pounds, to be levied by Distress and Sale of Goods; three Fourths to be paid to the Churchwardens of the Parish in which the Offence shall be committed, for the Use of the Poor of such Parish, and the other fourth Part to the Informer or Informers. And every Journeyman, Labourer, Apprentice or Servant so Gaming, in any such House, Out-house, Grounds, or Apartments thereto belonging, wherein any Liquors shall be sold, shall on Conviction by Confession or Oath of one or more Witness or Witnesses, forfeit any Sum not exceeding Twenty Shillings, nor less than Five Shillings, or be committed to the House of Correction to hard Labour for any

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Time not exceeding one Month, or till the Money shall be paid.

Sir *John Fielding*, in his Extracts from the Penal Laws lately published in 8vo, Chap. XIV. cites Part of several Acts with severe Penalties against setting up Sales by way of Lottery, or by Lots, Tickets, Cards or Dice, and other particular Games there mentioned, or keeping any House, Room or Place for such Purpose, or suffering such Practices within the same; and adds the following Observation: "As nothing but the Ignorance of the above Statutes, or the Neglect of their Execution, could have given Rise to a dangerous Practice now in frequent Use at Public Houses, namely, Raffling for Goods, Selling and exposing to Sale Watches, Hats, Wigs, and other Apparel, by Way of Chances, at Clubs commonly called Watch-Clubs, Hat-Clubs, Wig Clubs, &c. which certainly come within the Meaning of the above-mentioned Acts; it is to be hoped therefore that the Severity of these Penalties will timely awaken the Attention of such Publicans, and preserve them and their Families from the fatal Consequences
" of

“of such Forfeitures.” *Note*, One of the Penalties mentioned in the said Acts is 200l.

In Chap. XLI. he has the following Extract from 25 *Geor. II. cap. 36.*—Whereas the Multitudes of Places of Entertainment for the lower Sort of People is a great Cause of Theft and Robberies, as they are thereby tempted to spend their small Substance in riotous Pleasures, and in Consequence are put on unlawful Methods of supplying their Wants and renewing their Pleasures; be it enacted, That any House, Room, Garden, or other Place, kept for public Dancing, Music, or other public Entertainment of the like Kind, in the Cities of *London* and *Westminster*, or within twenty Miles thereof, without a License had for that Purpose from the *Michaelmas* Quarter-Sessions, under the Hands and Seals of four or more of the Justices there assembled, shall be deemed a disorderly House or Place; and the Person or Persons keeping the same shall forfeit 100l. and be otherwise punishable as the Law directs in Cases of disorderly Houses.

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Then follows this Observation; The very severe Penalty of this Law should make Persons cautious how they suffer Weekly Hops and Music-Meetings in their Houses, as it is not only productive of great Mischief to Society, but must ruin the Keeper of such House, whose Gain on these Occasions is but trifling, and the Hazard great.

Licenses for Ale Houses are granted on Condition no unlawful Games, Drunkenness, or any other Disorder be suffered in such Houses, or the Yard, Garden, or Backside; but that good Order and Rule be maintained therein, according to the Laws of this Realm in that Behalf made and provided; for the Observance whereof the Keepers of such Houses enter into a Recognisance of Ten Pounds, with Sureties for Ten Pounds more, liable to be forfeited upon Conviction of the Breach of those Conditions: And the Person so convicted to be disabled from selling Liquors for three Years.

Preamble of the Act to restrain the inordinate haunting and tippling in Public Houses.

Houses.—The Ancient true and principal Use of Inns, Ale-Houses and Victualling-Houses, was for the Receipt, Relief and Lodging of wayfaring People, travelling from Place to Place, and for the Supply of the Wants of such as are not able by greater Quantities to make their Provision of Victuals; and not meant for the Entertainment and harbouring of lewd and idle People, to spend and consume their Money and their Time in a lewd and drunken Manner.

Extract from his present Majesty's Proclamation for the Encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness and Immorality.—And for the more effectual reforming of all such Persons, who by reason of their dissolute Lives and Conversations are a Scandal to our Kingdom, our further Pleasure is, and we do hereby strictly charge and command all our Judges, Mayors, Sheriffs, Justices of the Peace, and all other our Officers and Ministers, both Ecclesiastical and Civil, and all other our Subjects whom it may Concern, to be very vigilant and
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strict in the Discovery and the Effectual Prosecution and Punishment of all Persons who shall be guilty of excessive Drinking, Blasphemy, profane Swearing and Cursing, Lewdness, Profanation of the Lord's Day, or other dissolute, immoral or disorderly Practices: and that they take Care also effectually to suppress all public Gaming Houses and Places, and other lewd and disorderly Houses; and to put in Execution the Statute made in the nine and twentieth Year of the Reign of the late King *Charles* the Second, intituled, *An Act for the better Observation of the LORD's Day, commonly called Sunday*; and also an Act of Parliament made in the ninth Year of the Reign of the late King *William* the III^d, intituled, *An Act for the more effectual suppressing of Blasphemy and Profaneness*, and all other Laws now in force for the Punishing and Suppressing any of the Vices aforesaid: And also to suppress and prevent all Gaming whatsoever in public or private Houses on the Lord's Day; and likewise that they take effectual Care to prevent all Persons keeping Taverns, Chocolate-Houses, Coffee-Houses, or other Public-Houses whatsoever,

soever, from selling Wine, Chocolate, Coffee, Ale, Beer, or other Liquors, or receiving or permitting Guests to be or remain in such their Houses in the Time of Divine Service on the Lord's Day, as they will answer it to Almighty God, and upon Pain of our highest Displeasure.

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